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It is to be particular to write the names in, and the name of the *Place* Office. It is to be sent such manner that they be standing.

BY FRANKLIN RAND.

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Here we found a hearty welcome from our friend and schoolmate, Rev. Bro. Mudge, former of the N. E. Conference, who is now stationer at Simpson Chapel, and who is doing a good work for the church there. But Methodism in this city is far from being vigorous. On account of circumstances, that the Church South has gained the advantage of our own. Many, however, of the pale of that church are only waiting a change of circumstances to come back again to their early choice, which even now their sympathies, and prayers will have them. We regretted to learn that some of our friends of high anti-slavery ground while at the East, on coming to Missouri, not have more this

grave not? Keber, the proper Hebrew word for grave, but 'Sheol,' which is used to refer to the invisible world, or the habitation of the dead." Jacob imagined Joseph to have been buried with white beads so that his body could have lain in the sun and the moon, and to have been buried, but his soul he supposed to be in heaven where he expected to meet him. Similar views expressed by David, 2 Sam. xxi. 17, upon the death of his son. "I shall go to him, but he shall not return to me." When the man has given utterance to the above heartfelt sentiment, the body of his son was with him; but when satisfaction that might have been to him, his soul departed, and he was left to seek consolation in the remembrance which would take place in the world to come.

redemption; a destiny of indescribable glory. Its importance belongs to it. Any subaltern consideration may have charge of winds and seas, of day and night, of summer and winter; but only the angel is counted meet to have charge, and to watch and ward, over the bodies of saints who sleep in Jesus.

It He disputed about the body of Moses, a dispute characterized on the part of the more by act than word. Words are bodies of encounters. Debate with a pirate, a bodiless one, would be folly; no arguments, but rather, wasted on the top of Nebro, by Michael the great of Moses. "The Lord rebuke the traitor; his heavenly form stopping the way."

to play on the strength of a religious duty, or to
to say, "I am a good one." The
of the Pseudo-sciences know that
minds, after they have been baited with
and, two jump at the merest rag of a
at the bare hook. When we have one
us, we are very apt to supply the next
own imagination. (How many persons
Judges xv. 16 correctly the first time
Pseudo-sciences take advantage of this.
say that it was so with Phenology.

How rarely met a sensible man who
not allow that there was *something* in P
A broad, high forehead, it is common
prominent; intelligent; one that is "villainous

Similar facts are true of the States of Mississippi, Louisiana, Alabama, Georgia, Florida, South Carolina, Virginia, Maryland, and other States. The Legislature of Arkansas has enacted a law which forbids an act which prohibits, under severe penalties, the employment of "free negroes" on the rivers of that State in navigating the rivers of that State.

No slave, however worthy, can be hired by the Legislature of Louisiana and several other States, to be employed on the rivers of those States conferred upon him while in those States. He is permitted to return after being hired by the Supreme Judicial Tribunal of the United States, if he is not decided, "that slaves have no civil or political rights, and that the slave cannot choose between slavery and freedom, and that slavery, if the offer be made him

Huntington commenced by relating an incident of the life of Dr. Samuel Hopkins. The Doctor said he had been at a dinner with Governor Caleb Strong. "Dishes was puding, which Dr. Hopkins said, on the plea that puding made the afternoon, whereupon said Governor said, 'Doctor, did you have puding for your dinner?' The audience received this story so we said he would tell them another. A scholar of Dr. Hopkins having been expelled from school from church, the Doctor called and found him sick, upon which he was begged to the sick man that as he had

FRETFULNESS.—I think sensual cure for fretfulness. I think fretful is like a cloudy day that can't get a little while it will clear off, for it is a man that is fretful and peevish and if he holds his mouth tight and will persist to it, after a while it will win to it, after another quarter, so doubt but the indulgence and these feelings cultivates them, while to restrain them they would grow weaker.

is the most ef-
fective man who is
not rain; in a
not rain. So
I look ugly;
and gives no ex-
pression up—the
There can be
expression of
with a disposi-
tion weaker and

Herald and Journal.

WEDNESDAY, AUGUST 3, 1859.

New Subscribers can commence the Herald at any time they please, by paying or advancing to the close of the year, at the rate of 12 cents per month.

THE CHRISTIAN BARK OF WOMAN.

Having made the above subject of an address, of late, before a Ladies' Literary Society, we yield to the suggestion of others, and present a part of the thoughts then presented, in the form of an editorial.

The place and duties of women have often been discussed in an improper spirit, with narrow views, in an impatient manner, as to awaken little partisanship and prejudice. Happily it is impossible for distorted, imperfect and unhappy human beings of either sex, or both, to set the two great divisions of the human family at variance with each other; the voice of nature is too strong; but the consequence of the spirit which degrades it is to be seen in the victims from viewing the subject with philosophic calmness, and from appreciating its true magnitude and value.

Man and woman have not precisely the same nature, nor the same duties to perform. This is a primary fact, which it becomes us at the outset clearly to see, and never to forget. A perfect man, could be found, would be different from a perfect woman, in physical power, proportions and harmony, in mental endowments, moral feelings and purposes and duties, and also in an incomprehensible of character, rendering the beauty of the one a different type from that of the other.

This fact is so obvious that few deny it; but many proceed to reason as if it were not true, and thus betray an incorrect appreciation of it. They would have the labor and position of man and of woman the same. Their idea of humanity is singular. Could they reach the conception of an absolutely flawless and fully developed man, they would regard that too as the type of a perfect woman. This we pronounce radically wrong. It is an error rarely to be asserted that to be proved. It needs only attention to all that is different in the nature of man and woman to see that it is absurd for man to imitate man, equally so for woman to imitate man. Each has its own nature and correspondent duties.

The Greeks, who were certainly remarkable for their keen analysis and artistic representation of human nature, embodied their ideal conception of humanity in their mythology. Their supernatural beings, gods and goddesses, were for the most part remarkable men and women. They thus presented their ideal of humanity. They had their Hercules, Mercury, Apollo and Jupiter; their Venus, Diana and Minerva. We may not be willing to receive their conceptions of superior and marked men, as the best models, still less may we approve their types of female perfection; but we must do them the justice to say, that they never committed the gross error of making their gods women, nor their goddesses men.

Let us not forget that humanity is dual. It has the male and the female element, each with its own destined type or types of beauty and perfection. Were we compelled to defend this proposition, we should be able to point to all that is different in the nature of man and woman, and to the sacred history which has said, "Male and female created he them!"

It is true that we share with the lower animals only the grosser part of our nature. It is true that nearly all of reason exhibited in man seems to be diffused through them in common, having a consciousness and will without them as individuals, and not controlled by them. This is exactly the fact of vegetables, to a great extent also of animals. We call it God's best gift to man, and the action of the soul of the Universe through them. They have but few traces of independent, individual thought. It is true that human beings have each a separate consciousness independent soul; and it might well be argued that all analogy between man and woman must be broken, and that in them there is no consciousness in our mental and spiritual nature no distinction of sex can be expected.

However false the argument from analogy may be, we nevertheless believe that there are male and female minds. The nature of each is different from that of the other, and each has a beauty of its own.

But here let us feel our way cautiously, resting only upon careful observation, not we fall into fatal error. We do not suppose that man or woman is identical with a peculiar faculty of mind, or a susceptibility of emotion not common to both. We do not suppose that there is a whole class of thoughts, traversed by the one and forbidden to the other, or a chord of feeling, well strung in the one and never vibrating in the other. The difference must be in combination and balance, not in element. The power of the great Creator to produce a countless variety of individual developments in a common nature, is one of the most astonishing demonstrations of his infinite fullness. No two leaves are alike, and yet the smallest part of the one is represented in the other; no two human beings are alike, and yet the artery to minute for the human eye to detect in the one beats also in the other, and every nerve that quivers in the one quivers also in the other. If God can produce such an endless variety of material organisms, having common sense, how much more can he produce such an endless variety of mental organisms, and how easy to conceive of two grand classes, the ideal type or types of the one of which shall differ from the type or types of the other. Such we deem to be the fact in the organization of male and female mind.

But we must not fail to notice that as this distinction is wholly immaterial and spiritual, it can be truly appreciated only by those accustomed to think clearly and observe carefully; and indeed it is not a chain with links, but a chain of light, the great intellectual links, imperceptible, and often varying. There are individual men of the feminine type, rivaling in all our peculiar characteristics in their best specimens, but never equaling them; and there are individual women of a manly character, surpassing many men, but never reaching the degree of the greatest, so that in pushing our inquiries we must not be surprised nor bewildered by these abnormal specimens.

That there are a masculine and a feminine type of character is evident from observation, but clearly to define the special characteristics of the two is a matter of great difficulty. It requires keen analysis and a careful comparison of individuals. Impossible as it is in a short article to do it justice, still we must not shrink from the effort.

And let none suppose that a man, in comparing the excellency of man and woman, is necessarily partial in favor of his own sex. It may be impossible for one fully to appreciate the other, it may require the mind and heart of a woman thoroughly to describe her nature, as of a man to portray his, but strangely and beautifully by the order of Providence, each appears to the other peculiarly admirable and lovely.

By common consent, man is the coarser and the stronger. But this epithet stronger needs a peculiar modification, as we clearly appear upon examination, for in many respects he is the weaker.

It will aid us to reach right conclusions upon this subject, to consider the great objects of human existence. There must have been a special purpose in God in the creation of man as a race, and this object noble and grand, commensurate with the capabilities of the being brought into existence. We suppose this purpose was man's own development, the perfection of a being exhibiting knowledge, power, feeling, goodness, so conspicuously to the universe as to render him an object of complacency to the Almighty himself. For this exhibition God has made the two sexes dependent upon each other, and assigned to each a place and given to each peculiar capabilities. There is an excellency peculiarly man's; there is an excellency peculiarly woman's.

Every development of mind is in itself an excellent and desirable thing. The human soul is a sublime endowment of resources, capable of ten thousand various and sublime developments pleasing to its God. As the thunderbolt is the condensed bolt of strength, and as the seed bears within itself all of the future oak of a thousand years, so every human soul is a concentrated magazine of infinity and eternity. The fountain of development in which the individual predominates is innumerable. The metaphysician, the theologian, the physicist, the philologist, the poet, the scientific agriculturist, the ship-builder, the statesman, the inventor, and a thousand others are representations of soul, in which intellect may take the lead.

But besides mind, there is in human nature also heart and will. This is the trinity in man—each sometimes considered the man, all together only the man.

The heart develops itself in love and hatred, malice, rage and anger, benevolence and kindness, hope and fear, delight and sorrow, and despair. This heart of ours has far more of nobility and power than the mind. It is mightier far. Its action must precede that of intellect; it controls the intellect, it gives rank to the mind.

How many noble specimens of man and woman history exhibited, and of those specimens perhaps more than her share is presented by woman. Is the world delighted with the history of a Howard? Does the life of such a man bring us once more into favor with our kind, and throw a long and noble shade of light upon the darkness of the world with battle-field and rearing with the cries of misery and despair? That life has been fully equalled by the persevering goodness of a Miss Dix. And thousands of poor unfortunate human beings, in whom, by violent passion or disappointment, or error, or sin, reason has been quenched—restored to their right mind and full of peace shall bless her memory forever. And but a few years since, when war-angel, like a culture, was spreading his black wing over the Crimea, and sending upon thousands of human victims, it was that same angel of sympathy and mercy, that called a Miss Nightingale, soothed the dying hours of many, and others restored to health and peace? And when, during the summer of 1855, the pestilence brooded over Norfolk, in Virginia, passing by name as victims, and some kindly saved, and many young women, total strangers from the Northern States, who had volunteered their services to comfort and nurse the sick. Was ever humanity in more beautiful colors painted? What lovelier scene has ancient or modern story?

We wish not to understand by these allusions to intimate that such only is the province of woman. Far from it. The sweets of science are hers, and there are none forbidden, none beyond her reach. Whatever of soul-stirring and inspiring poetry, prose, or drama, deep spring philosophy opens its portals to her, and she can be as great as any man, and she can be as good as any man, and she can be as beautiful as any man, and she can be as noble as any man, and she can be as brave as any man, and she can be as true as any man, and she can be as pure as any man, and she can be as holy as any man, and she can be as merciful as any man, and she can be as just as any man, and she can be as kind as any man, and she can be as loving as any man, and she can be as faithful as any man, and she can be as obedient as any man, and she can be as humble as any man, and she can be as meek as any man, and she can be as gentle as any man, and she can be as sweet as any man, and she can be as pure as any man, and she can be as holy as any man, and she can be as merciful as any man, and she can be as just as any man, and she can be as kind as any man, and she can be as loving as any man, and she can 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